TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, SEPT. 15, 1841.

The word of the Lord to the citizens of London: of every sect and denomination: and to every individual, into whose hands it may fall—showing forth the plan of Salvation, as laid down in the New Testament:—namely, faith in our Lord Jesus Christ—Repentance—Baptism for the Remission of sins—and the gift of the Holy Ghost by the laying on of hands. Presented by two of the Elders of the Church of Jesus Christ, of Latter Day Saints.

Feeling an anxious desire for the salvation of souls, we now lay before the world those principles which were taught by our Lord Jesus Christ, and his apostles; and as we implicitly believe the word of God, we declare that a full salvation cannot be obtained, except through obedience to all the commandments laid down in the New Testament. Our Lord Jesus Christ, previous to his ascension, gave *this* commission to his apostles: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved: but he that believeth not, shall be damned; and these signs shall follow those that believe: —in my name they shall cast out devils —they shall speak with new tongues— they shall take up serpents—and if they drink any deadly thing it shall not hurt them—they shall lay hands on the sick and they shall recover." Luke (chap. xxiv. 45—50) writes, that he (Jesus) then opened their understandings, that they might understand the scriptures, and said unto them, Thus it is written, thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things, and behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endowed with power form on high; and he led them out as far as to Bethany, and he lifted up his hands and blessed them. Thus we see that the apostles, notwithstanding all the teachings and the many instructions which they had received from their Lord during a three years' sojourn with him, were not fully qualified to preach the gospel—they had not been endowed with power from on high. In testimony of this, turn to the 2nd chapter of Acts, which reads thus: "And when the day of Pentecost was fully come they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." These things caused the people to marvel, some said they were drunk, but Peter, standing up with the eleven, said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words—those are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Now, we observe, that the apostles, after having received the Holy Ghost, were clothed with power, and began to preach unto the people Jesus crucified; and they being pricked to the heart, cried out, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.— And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day were added unto them three thousand souls."

D. C. Williams

By this we plainly see, that the promise of the Holy Ghost was not confined to the apostles, neither to that nor any other particular age of the world; for Peter distinctly and positively said, to you and to your children—to them that are afar off—even as many as the Lord our God shall call. Now, if this promise of the Holy Ghost was to continue, then, certainly, faith, repentance, baptism, must continue also; as the Holy Ghost was granted as the seal of their obedience unto these ordinances. If one of these principles be not essential, you may lay aside the whole, since all are equally the commandments of God. In proof of this, the Savior, in the last chapter of Mathew, says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you. And lo! I am with you alway, even unto the end of the world. Amen." Now, every person possessing common sense, must allow, that when the Savior said *all* things he did not mean a part. The question is frequently asked, on hearing a quotation from the word of God, "What does it mean?" We wish to be distinctly understood, that when the Lord speaks, or reveals his word unto the children of men, he means just what he says. The manner in which the word of God has been spiritualised, and the diverse interpretations which have been given by commentators and the teachers of the people, in this day and generation of the world, is one great cause of the apostacy of the churches of the present day from the ancient Apostolic Religion. There has evidently been a departure from the faith once delivered to the Saints. Of *this* the many different systems is a sufficient proof, as the scriptures teach us that there is one Lord, one faith, one baptism, and one body, as set forth by Paul, in Cor. xii. In Gal. i, the apostle also says, "Though *we* or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." What was the Gospel which Paul preached? Why that which was taught by Jesus Christ, and the rest of the apostles—baptism for the remission of sins, &c.

We now refer you to John, the forerunner of Christ, who preached faith in the Son of God, and baptism for the remission of sins. We read that, "all Judea and Jurusalem came to John, to be baptized of him in Jordan, confessing their sins; and John testifies of him (Jesus) and said, I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost, and with fire. Then cometh Jesus from Gallilee to Jordan, unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered and said unto him, Suffer it to be so now, to fulfill all righteousness, then he suffered him; and Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened upon him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If it were necessary that the Savior, who was a holy Being, should be baptized in order to fulfill all righteousness, and to obtain the approbation of his Father—how much more necessary it is that we, being unholy, should be baptized for the remission of our sins, that we may lay claim to the promises of God. We find, in John iii, that "Nicodemus came to Jesus by night, to inquire concerning these things; and Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus inquirid, how can these things be? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Thus we see that these same principles were taught by our Lord Jesus Christ. Many persons believe that the Savior intended this in a spiritual sense: wherens, Jesus distinctly said, of the water and of the Spirit.

Now, we can no where, in the teachings and sayings of the Savior, find anything that can justify the custom of *sprinkling*, because the Redeemer said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Now, we know that the word birth, as it is here signified, is a transition from one element to another; and this could not possibly take place unless a man go down into the water, and become buried in it. Paul, in writing to the Romans, says, "Know ye not, that as many of us were baptized into Jesus

Christ, were baptized into his death?—Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life: for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. For as many of you as have been baptized into Christ, have put on Christ." Baptize, in the original, signifies to immerse—to overwhelm.—Now, unless we are buried in the water like unto Jesus Christ, we cannot be said to be buried with him by baptism. Neither can we expect to receive the approbation of the Father, by setting aside the ordinance of his Son, and substituting one in its stead, which has been made by man—which sprinkling evidently has, since it is no where to be found in the New Testament. We consider that baptism, by immersion, is equally necessary for our salvation, as faith, repentance, and the gift of the Holy Ghost. We also consider, that all the commandments of God are equally essential to be observed, as Jesus said, "He that believeth and is baptized, shall be saved; he that believeth not shall be damned." These are the Savior's words; we have neither added nor taken from them. We will farther refer you to Acts, x, which speaks of Cornelius a devout man, and one that feared God with all his house—who gave much alms to the people and prayed to God alway. Notwithstanding all this, Cornelius was commanded by an angel to send for Peter, to tell him what he ought to do. When Peter came, he preached unto him Jesus. While he yet spake, the Holy Ghost fell upon all of them which heard the word, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized, in the name of the Lord. This evidently proves that baptism is essential, notwithstanding that the Holy Ghost had been already poured out; if not, then the heavenly messenger had been sent in vain. This is the only instance on record wherein we read of the Holy Ghost being poured out previous to baptism.

We will farther refer you to the 9th chapter of Acts, and bring before you in testimony, the circumstances of Paul's conversion while on his way to Damascas, whither he was directed, that he might be informed of all things which were appointed for him to do, by one Ananias, a servant of God. Ananias said unto him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." We might give various other testimonies; for instance, Philip and the Eunuch, who stopped the chariot at the first water, that he might obey the ordinance of baptism (although he had but a few moments previous to this, heard of Jesus for the first time.) Both of these persons went down into the water, and came up straightway out of the water. The Eunuch went on his way rejoicing. We might also mention the jailor and his household, and many others.

We have given sufficient proof that baptism, by immersion, is one of the ordinances of the Gospel, and that it was instituted by Jesus Christ.

Now we desire to show, that according to the order of the Gospel, the Holy Ghost is to be confered by the laying on of hands. This ordinance ought also to be administered by those who have authority from God, otherwise it is illegal.—It should also be administered only to those persons who believe, repent, and are baptized for the remission of sins. See Acts, viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Again, verses 14 to 17—"Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto then Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received Holy Ghost," Here it is evident that they received the Holy Ghost by the laying on of hands, for Simon, seeing that this was the case, offered them money, that he might receive that power; but he was rebuked for his wickedness, in supposing that the Holy Ghost could be purchased with money.

For father testimony, let us refer to Acts, xix. 4—"Then said Paul, John ver-

ily baptized with the baptism of *repentance*, saying unto the people, that they should believe on *him* who should come after him—that is on Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied." See also, Hebrews, vi. 2—"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement;" Now you discover in this passage, that baptism is mentioned in the *plural*, which signifies, the baptism of water and of the Holy Ghost; which was conferred by the laying on of hands—and that it is in accordance with the order of the ancient Apostolic Church.

Now we will endeavor to show forth the effects manifested by the Holy Ghost anciently, and the blessings which flowed from it. Let us turn to Cor. xii.—The Apostle Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Now, there are diversities of gifts, or blessings—viz: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, diverse kinds of tougnes, interpretations of tougues, dreams visions, &c., &c.; which were all manifested in the Body or Church of Christ; in which were set apostles, prophets, evangelists, pastors, teachers, &c., which were given for the perfecting of the saints, and the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv.

Having presented before the public, in these pages, the Gospel of Jesus Christ, as it was anciently taught by Christ and his apostles, which consisted of faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and the gifts, graces, and blessings, which were for the work of the ministry, and the edifying of the body of Christ; and which were to continue until that which is perfect should come; we also wish to say, that as God is an unchangeable Being, we firmly believe that the same Gospel and plan of salvation, Holy Ghost, gifts, and graces, are equally necessary for the salvation of men, the edifying of the body, and the work of the ministry, in this generation, as they were eighteen hundred years ago; as the Gospel was committed to the Gentiles for the express purpose of preparing them for the second coming of Christ—which coming is nigh at hand: this is evident, from the signs of the times.

That the people in this city may be without excuse in the great and coming day of the Lord; and in order that our garments may be clear of their blood, we feel unwilling to close our subject until we bear testimony, by laying before them, that the Lord has set his hand again the second time to recover the remnant of his people, which are of the house of Israel, and with them the fulness of the Gentiles. And hath also sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood, and sent forth his servants to cry repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, and to prune his vineyard with a mighty pruning, for the last time—in order to establish permanent peace upon earth, for one thousand years, during which time Christ will reign upon earth with his Saints, according to the testimony of John. The everlasting Gospel must go forth to the nations of the earth, to seal up the righteous, and to prepare them for the hour of judgement and dissolution that await the inhabitants of the earth: because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.—See Isa, xxiv. 5.

O! ye inhabitants of this great city! we call upon you in the name of Jesus Christ, to repent of your sins and wickedness, and come forth with broken hearts and contrite spirits, and be baptized in water for the remission of your sins, and ye shall receive the gift of the Holy Ghost: and be prepared to escape the judgments of God, which speedily await the world, and will come upon this generation like a whirlwind, and overtake them as a thief in the night—according to the testimony of the angel of God, who hath flown through the midst of heaven, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.—Rev. xiv. 9.

HEBER C. KIMBALL,
WILFORD WOODRUFF.

We are well aware that many persons feel disposed to condemn us, and to calumniate our characters, by styling us false prophets, and false teachers, without even taking the trouble to inquire in-

to the truth of our mission, or concerning the doctrines which we preach; we would, therefore, call upon all those who are sincere searchers after *truth*, to act according to the apostles' advice—"*Prove* all things—hold fast that which is good." Solomon says, "He that *judgeth* a matter before he *heareth* it, is not wise." And the Savior says, "With what judgment we judge, we shall also be judged—and with what measure we mete, it shall be measured to us again."

ELECTION AND REPROBATION.

Concluded.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; [Rom xi, 17] and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others. [John iv, 22] for salvation is of the Jews; [Rom. xi, 11] and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remisson of sins, [Heb. ix, 22].

[Deut. vii, 6, 7, 8, 9.] Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharoah king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long continuance of the blessings of this highly favored people.

And the Lord said unto her, (Rebecca, Gen. xxv, 23] the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, [Gen. xxv, 33.] God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken; which could not be, though heaven and earth were to pass away.

Rom. ix, 13,—As it is written Jacob have I loved, but Esau have I hated. Where it is written? Malachi, i, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, [according to the common computation of time in scripture margin,] so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate

the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient; and sought to injure him and overthrow the order of his house? [objection] "But God seeth not as men seeth, and he is no respecter of persons," [Act, x. 34.] True, but what saith the next verse," He that *feareth God* and *worketh righteousness* is *accepted* of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if he did not, why should he commend obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, [Gen. iv. 7] and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*, [see Mat. xxv. 34, to the end,] Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Able and Jacob this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, [2 Tim. iii. 8,] and are abominable, and disobedient, and unto every *good work* reprobate, [Titus, i. 16] consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, [see Ex. xxxiii. 13, to the 19.] My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, (Rom. ix. 16.) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharaoh, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? God had promised to bring the house of Israel up out of the land of Egypt, at his own appointed time; and with a mighty hand and an out-stretched arm, and great terribleness, (Deut. xxvi. 8.) he chose to do this thing, that his power might be known and his name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence his holy name; and to accomplish this it was needful that he should meet with opposition to give him an opportunity to manifest his power; therefore he raised up a man, even Pharaoh, who he fore-knew, would harden his heart against God, of his own free-will and choice, and would withstand the Almighty in his attempt to deliver his chosen people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved, which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most high, which gave the God of Abraham an opportunity to magnify his name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Ex. viii 28, &c.) and yet he would continue to rebel, and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart; he manifested himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder, so that at the last, in his madness to stay the people of God, he rushed into the Red sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must

have become extinct, for Pharaoh commanded the midwifes to destroy the sons of the Israelitish women as soon as they were born, (Ex. i, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the godly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother to save him from Pharaoh's [cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would he hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them serve with rigor; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.) beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. ix, 22) all this, long before God said unto Moses, I will harden his [Pharaoh's] heart (Ex. iv, 21.

Are men then to be saved by works? Nay, verily, by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast, (v, 9.) Not by works of righteousness which we have done, but according to his mercy he saved us, (Titus iii, 5) and yet faith without works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8,) and if by grace, then it is no more of works, otherwise grace is no grace: and if it be of works then it is no more grace; otherwise work is no more work, (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24).

Rom. x, 3, 4. For they, [Israel] being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God; for Christ is the end of the law for righteousess to every one that believeth, Thus the righteousness of God is made manifest in the plan of salvation by his crucified Son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12,) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi. 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea they shall dwell with confidence, when I have executed judgements upon all those that despise them round about; and they shall know that I am the Lord their God; (Eze. xxviii, 25. 26. Isa. xi, 11 to 16,) and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom. xi, 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it? And why have they not obtained it. Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix 32, 33,) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather

through their fall salvation is come unto the Gentiles, (Rom. xi 11,) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz;—such as we find in prophets and apostles, and the word of the Lord himself, and, as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Sciptures in connection with these quoted: and whenever they find election or any other principle or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always *ascertain* how the Lord, the *apostles*, and *prophets have applied their words*, and *ever continue* the *same application*, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; [Phil. ii. 12, 13,] giving all diligence to make your calling and election sure, [2 Peter, i. 10.] for this is that sealing power spoken of in Eph. i. 13, 14, In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also *after that ye believed ye were sealed with that Holy spirit of promise*, which is the earnest of our inheritance, until the *redemption* of the *purchased possession*, until the praise of his glory, [2 Peter, i. 11,] for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *Amen.*

BRIGHAM YOUNG,
WILLARD RICHARDS.

STEAM BOAT EXPLOSION.

The Steamboat Louisiana, bound from New Orleans to St. Louis, exploded one of her boilers, by which 18 or 20 persons were killed, and several scalded.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY SEPT. 15, 1841.

Our friends will bear in mind, that two numbers more will close the present volume of this paper, and our terms are, "Two Dollars per annum payable in all cases in advance," which we shall strictly observe in the third volume, as it is entirely useless to attempt to support a printing establishment upon any other principle.

Notwithstanding our worthy predecessor, D. C. Smith, studiously endeavored to adhear to the *cash system*, yet we find charged on his account book, to delinquent subscribers, in this State alone, the enormous sum of near *six hundred dollars*. This should not be.

It is much harder to pay the subscriptien money at the end of the year, than it is in advance; then the gratification is so agreeable, while reading a paper that is paid for; when it comes under such circumstances, it is a welcome guest, it is hailed with joy, and its contents devoured with the same avidity that a weary traveller would take a draught of cold water while journeying in a thirsty and barren desert. But how different must be the sensation, when it comes under reverse circumstances; then, instead of being a welcome guest, it comes a faithful monitor of our negligence, that we have neglected our best friend, and left him to suffer, while we enjoy the fruit of his labors.

We make these remarks because they are true,—we have upon our list, however, the names of many, very many, punctual subscribers, who have been faithful and true, and stood by us in the hour of adversity; always willing to perform their part with cheerfulness and pleasure,—unto such, we say no pains shall be spared, on our part, to have them amply rewarded.

We wish it distinctly understood by all, that no order will be accepted, unless accompanied by the money, only at our option. Our Agents and the travelling Elders, when they wish to order the papers, would do well to take the money for their subscription to a Post Master in their vicinity, and have him enclose it and forward the letter, which would save them the postage, and the letter would be far more likely to reach its destination than otherwise.

THE CHURCH AND ITS PROSPECTS.

Many of our friends and correspondents living at a distance, are anxiously enquiring to

know the situation of the church in this place, with regard to our neighbors. We will answer their enquiries in a word; all is peace and prosperity with the church in all this region of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbors, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known, through the medium of the Journal of Commerce, and other low and vulgar public prints, which choose to publish a lie rather than the truth, because it takes better with the community at large:—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when "truth will prevail," Mormonism rise triumphantly victorious over all opposition, and this, the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven; the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those "who know not God and obey not the gospel of Jesus Christ." But to return

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings The building committee of the Temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great State of forwardness, and the work thereon is being *pushed* forward with all possible dilligence. We are informed that the committees of those two buildings have purchased extensive mills, and water privileges in the Pineries of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half as much sickness this season, as last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present, at least.

CONFERENCE NOTICE.

The second semi-annual conference of the Church of Jesus Christ of Latter Day Saints, for 1841, will commence in this place, on *Friday*, the first day of October next. We give special notice of this, so that our friends may not be deceived and come on the 6th, as was the case last fall.

☞ As the fall conference is just at hand, our subscribers will be so kind as to remember that we take in exchange for our paper all kinds of country produce; such as potatoes, apples, flour, meal, pork, lard, butter, cheese, and honey; therefore those who wish to renew their subscription for the 3rd vol. will please come prepared. A word to the wise is sufficient.

COMMUNICATIONS.

London, May 26, 1841.

PRES'T YOUNG, AND ELDERS KIMBALL WOODRUFF, AND SMITH:

It is with no small degree of pleasure, I embrace this early opportunity of communicating you some intelligence in reference to Zion's onward movements in England's renowned metropolis.

The Sunday after my arrival in London, from Manchester Conference, I baptized two; the Sunday following *eleven* came forward and received the gospel: the next Sunday week, three more followed their example; and the Sunday following which was the day of our Conference (16th inst.) two more received baptism.

At our Conference I was privileged to represent the church in London, consisting of seventy four members. Hence you perceive that the work of the Lord is moving steadily forward in this city, and bringing forth from midnight slumber, many of the humble and virtuous into the kingdom of light and intelligence. A desire to investigate, and become acquainted with our principles is now rapidly increasing and extending itself through the city. I am confident but little has been done as yet towards spreading forth in this city the curtains of Zion, in comparison to what still remains to be accomplished.

Although after excessive toil and la-

bor, Zion at length has become permanently established in this metropolis, fixed upon a firm and immovable basis, yet notwithstanding in the present stage of its progress it has scarcely risen above the horizon of public notice. However, I trust the period is now upon the wing, also, is advancing with rapid flight, when Zion will ascend high up the horizon of public view, pouring forth *her* sunbeams of intelligence, sweeping into everlasting oblivion the amalgamated mass of false tradition, dark superstition, sectarian folly, and abominations of priestcraft which now for a little season becloud her onward course, and hold her in the shade.

Elders Hyde and Adams were present at our London Conference. Elder Hyde tarried with me about a week and then accompanied brother Adams on his return to Bedford, where he intends stopping until he shall have finished writing his book, which he intends to get translated into the German language. In the course of two or three weeks he will probably complete his book, then return to London, and soon after set out for Germany, on his mission to Jerusalem.

The church at Bedford is increasing very rapidly, at Conference it was represented by Elder Adams as numbering sixty eight members. As might be expected, Elder Adams is lashing away upon the priests of Baal in the vicinity of Bedford, in that sort of style which causes them much uneasiness. He is holding a discussion with some of them at the present time.

In every part of the kingdom that I have had information from where churches have been established, the work of the Lord is still going forward with great success.

Our room here in London is now so excessively crowded that we are obliged to seek another place. We had almost engaged a chapel but failed through some unforeseen circumstance; we are not certain, however, but we may yet succeed in obtaining another one which we have in view; If we fail in this we must content ourselves with some larger room or public house.

Affectionately yours,

LORENZO SNOW.

New Rochelle, Westchester co.,
New York: July 27th, 1841.

To the Editors of the Times & Seasons:

Dear Brethren,

On the 3rd of Feb. last I came from New York, to this place in company with Francis Hewit, Priest, we stoped at the house of a minister of the Methodist order, we preached five times and baptized four persons, one of whom was the minister's wife, he has been baptized since. We then returned to our families in New York City. I came back alone, and preached four times and baptized two persons, in a short time there were more baptized. I then determined to remove hither that they might not be as "sheep having no shepherd." The work now appeared to have come to a stand, but by patient perseverance I soon had the satisfaction of seeing that the word preached was like "bread cast upon the waters." I requested Elder J. G. Divine to assist me which he did for a short time. He is now laboring in New Jersey. He baptized seven while he was here. The work is now rolling forward as if impelled by a *mighty* engine, which causes the saints to rejoice, while the affrighted priests have in their lectures against us called upon the people to "rise in the majesty of their strength, (i. e. mob force,) and put us down." But these efforts have been like casting feathers against the wind. A short time since I baptized three, yesterday I baptized five, and others have offered to be baptized next Sabbath. We now number 35 including 2 elders, 1 priest, and 1 teacher, all in good standing. To God be all the glory.

The Episcopal D. D. at this place had the curiosity to write to Proff. C. Anthon of New York to know if our statement concerning the "words of the book" were correct: Proff. Anthon answered him by letter with permission to publish it, which he did. You will find it in a periodical entitled "The Church Record," Vol; 1, No. 22. Although it was written with the avowed purpose of stoping the progress of this gospel, yet I consider it to be a great acquisition to us in proving the Book of Mormon to be a genuine record, by comparing it with the researches of Humboldt, Raffinesque, Stephens and others. The following is a short extract from Proff. Anthon's letter:

"Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchel, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns like the *Chinese* mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfullness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac." I suppose that Proff. Anthon considered that this would be an incontrovertable argument against the Book of Mormon; but let us see: The celebrated antiquarian Proff. Rafinesque says, in speaking of the writing found on the ruins of the *stone city* found in Mexico, "The glyphs of Otolum are written from top to bottom like the *Chinese*, or from side to side, indifferntly like the *Egyptian* and the Demotic Libian.—Although the most common way of writing the groubs is in rows and each groub seperated, yet we find some framed, as it were in oblong squares, or tablets like those of *Egypt*." American Antiquities page 127. Also on page 122 of the same work, is a fac simile of *American* hieroglyphics found in Mexico.—They are arranged in columns, the 1st column consists of four "Delineations of half moons," the 2nd of three suns, the 3rd of the letter I and the human scabula, the 4th of one R and two O's, the 5th column consists of 2 hands, the 6th of a triangle and two squares, the 7th of 2 fishes, the 8th of an S and a quill, the 9th consists of the letter N and blaze of fire, &c. &c. * * * *

Now let us look for a few moments at facts as they are. A plain looking man came to Proff. Anthon with a paper containing various delineations of half moons, and other natural objects, interspersed with various sorts of letters, and these characters of letters were inscribed on the paper by a *young man* who was without means of information, with regard to the researches of antiquarians; and this was done sometime previous to the year 1830. And in the year 1838 (the date of the book of Antiquities in my possession,) a book is published containing a fac simile of American glyphs which consists of "visions, delineations of half moons, and other natural objects interspersed with various sorts of letters."—I leave your readers to draw their own conclusion.

Yours in the bonds of
the new covenant,
CHAS. W. WANDELL.

[For the Times and Seasons.]

THE CHURCH.

Br. Robinson:—

Who can advert back to the first dawn of our holy religion—to the time when the 'little stone' was first 'hewn from the mountain'—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth through scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at the mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the 'coming forth' of the Book of Mormon, wickedness 'covered the face of the eath,' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great 'falling away' from the original order of religion which our Savior instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; prophesying had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church

had never changed since the apostolic age. But the ushering in of that eventful era, when the 'still small voice' was heard to 'whisper from the dust,' restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primative ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity; but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleety months, their numbers have swollen to near one hundred thousand souls. But the Church has not attained to its present standing in the scale of exalted preeminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand; streamlets of innocent blood have made doleful music in the ears of the saints; the bleak winds of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back, with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellowing tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the 'muttering tempest,' and no tears to sympathise but the falling rain; the Constitution has been denied the right to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and 'equal rights'—has been allowed to raise its hydra-head, and many of the saints have fallen martyrs at its unhallowed shrine. Tears of innocence have been made to flow; the privelege of worshipping God according to the dictates of an untrammeled conscience, has been wrested from the church by a heartless and uninjurred foe; early hearts have been blasted---reciprocal affection blighted, and the sorrow of unrealized felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will, therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending attrocities, and it assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous; in Illinois it has found a permanent resting place from oppression—an asylum of undisturbed repose. When, in poverty and exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of their protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demogogue or usurping despot, ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and manifest patriotism, the saints render you the ever greatful sentiment of their bosoms, and do not forget to intercede in your behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity—this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep-toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft

roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound —its trembling echoes have reached the most magnificent courts of aristocratic England, and thousands of the noble and ignoble, of both Governments, now worship at its holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully.
L. O. LITTLEFIELD.

CONFERENCE MINUTES.

Minutes of a conference held in Zarahemla, Iowa, August A. D. 1841.

At a conference of the church of Jesus Christ of Latter Day Saints, held in Zarahemla, Iowa, commencing on Saturday August 7th, 1841, Pres't. John Smith being unanimously Chosen Chairman, and George W. Gee, appointed Clerk:

The solemnities began with singing and prayer, after which, Elder George A. Smith delivered a short address upon the melancholy news, (which had just reached us,) of the death of our much esteemed brother Elder Don C. Smith, Editor of the Times and Seasons. Elder John Taylor followed with a very able address upon the subject of the dispensation of the fullness of times, and exhorted the saints to heed the constituted authorities of the church.

Adjourned for one hour:

Met pursuant to adjournment and opened by singing and prayer—the chairman explained the business of the conference relative to its right of choosing its own officers from head to foot. President John Smith was then presented to the conference and unanimously acknowledged President of the stake in Iowa. Prest. Smith nominated for his counsellors elders David Pettigrew and M. C. Nickerson, who were unanimously elected.

The members of the High Council were each presented and accepted by the conference, there being but nine, whereupon elders John Killian, Rufus Fisher, and John Lowery, were unanimously elected to fill the Quorum of the High Council. Bishop Elias Smith, was then presented and unanimously accepted by the conference, as Bishop of this stake; and Joseph B. Noble and Joseph Mecham jr. as bishop's counsellors. Elder Lewis Zabriskie was presented and accepted by the conference, as Prest. of the Quorum of elders. Elder Zabriskie nominated Charles Patten for counsellor, in place of John Killian chosen High Counsellor, who was unanimously elected— Elder Zabriskie then nominated Lewis S. Dalrymale for his other counsellor, in place of Jonathan Allen rejected, (in consequence of his living at a remote distance, and was not expecting to move on,) who was unanimously elected.

Adjourned till Monday 9th inst. at 10 o,clock A. M. in consequence of the funeral of Br. D. C. Smith of Nauvoo.

Met pursuant to adjournment, and opened by singing and prayer. George W. Gee was nominated and elected Church Recorder. Elder John Taylor then read a revelation to the conference, giving instruction to the saints in Iowa, and spoke at some length upon the subject, and was followed by the chairman and Elders E. Smith and W. Snow.

Adjourned for one hour.

Met pursuant to adjournment, and opened by singing and prayer.

Representation of Churches.

The Prest. and Counsellors of the Church in Iowa were represented as being in good standing—the chairman represented the High Council in good standing. The Bishop and Counsellors were represented in good standing, the Bishop represented the Lesser Priesthood containing 9 priests, 13 teachers, and 4 deacons, nearly all in good standing.—Elder Zabriskie represented the quorum of elders containing 20 menbers generally in good standing, Elder W. Snow represented the church at Zarahemla consisting of 326 members generally in good standing. Br. Forrister represented the branch at Siloam consisting of 67 members all but one in good standing. Bishop Smith represented the church at Nashville about 80 members generally in good standing. Geo. W. Gee represented the church at Ambrosia consisting of 109 members generally in good standing.—Bishop Smith represented the branch at the Mecham settlement consisting of about

65 members generally in good standing. Elder George W. Gee represented the branch in Keokuk Township consisting of about 13 members in good standing. Elder Stow represeted the church at Augusta consisting of 50 members all in good standing but one or two. Elder John Lowery represented a branch in Van Buren Township consisting of 11 members in good standing. Elder W. Baldwin represented the church on Chequest Creek in Van Buren county consisting of about 30 members generally in good standing. Total 750 members.

The conference by a unanimous vote resolved to uphold by the prayer of faith, Pres't. Joseph Smith, and to heed his counsel as a servant of God; a large number present agreed to move in and assist in building up Zarahemla.

Elder Taylor then made some very appropiate remarks upon the duty of the saints and admonished them very feelingly to obey all the commandments of God.

Resolved, That this church will not fellowship any person or persons who are in the habit of drinking ardent spirits, or keeping tipling shops, and we will use our best endeavors to suppress it. Elders G. A. Smith and John Taylor spoke at some length upon the necessity of the saints contributing for the building of the Temple at Nauvoo, and for the support of the poor; the conference voted that they would contribute one tenth of their produce for the building of the Temple at Nauvoo.

Adjourned until 10 o'clock 15th inst.

Met pursuant to adjournment, opened by singing and prayer, minutes read—after which the names of those were taken who were willing to contribute for the building of the Temple, and give in to Bishop Miller. Elder B. Young then made some very appropiate remarks upon the importance of the saints acting nobly, honorably, and uprightly, that they may be prepared to fill important and responsible stations.

Adjourned for one hour.

Met pursurnt to adjournment, and opened by singing and prayer, a contribution was taken for the relief of the poor. A man by the name of Ellsworth was disfellowshiped for not complying with the order of the meeting and insulting the chairman. Quite a number joined the church by letter. Elder B. Young then delived a very able address adapted to the occasion, conference then adjourned.

JOHN SMITH, Chairman,
GEORGE W. GEE, Clerk.

Burslem, Staffordshire Eng. June 29th, 1841.

DEAR BRETHREN.

Feeling it is cheering, to the saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard

On Sunday, the 27th of June, the Staffordshire Conference met according to adjournment, at Burslem in the Assembley Room, there being present twohigh priests, 11 elders, 17 priests 10 teachers, 5 deacons. The meeting was called to order by Elder J. Johnson, at one half past 10 o'clock: Elder A. Cordon chosen President, Elders O. Shaw, and T. J. Filcher Clerks. Meeting opened by prayer by the president; 13 branches of the church were represented consisting of 481 members, 18 elders, 46 priests, 21 teachers, 10 deacons; there was then ordained 1 elder 6 priests 2 teachers. The meeting adjourned untill one half past two o'clock. Met persuent to adjournment

The conference then proceeded to withdraw fellowship from 2 officers and 4 members for unchristian like conduct. Suitable instructions were then given, by Elders A. Cordon, J. P. Smith, and W. Bradbury. The conference adjourned for three months and dissolved by prayer.

ALFRED CORDON Pres't,
O. SHAW, T. J. FILCHER, } Clerks.

From the Syracuse (N. Y.) Journal.

FIRE, EXPLOSION OF GUNPOWDER, AND LOSS OF LIFE!

Our village was visited last night with one of the most dreadful scenes which the annals of our State can reveal. About half past 9 o'clock the alarm of fire was given, which proved to be in the carpenter's shop of E. T. Hayden or C. Goings, on the Otsego Canal. Our citizens repaired to the spot, together with our three engine companies. In the course of perhaps half an hour an explosion of gunpowder took place, which most melancholy to relate, sent instanta-

neously some THIRTY of our fellow citizens into another world!

We have no time to describe the horrid scene immediately after the explosion. The building while it was on fire, was blown into atoms, and the buildings east and west were shattered by the concussion and flying timbers. About 30 firemen and others near the fire were instantaneously killed, being thrown in all directions—into the canal, four or five entirely across the canal—and among them some of our most respectable citizens, and, we are sorry to add, including about half a dozen of our most promising young men. The groans of the dying, the frantic screams of wives and children, brothers and sisters, who had lost their dearest earthly friends—the killed and wounded carried from the scene to their homes—altogether, presented a sight to melt the strongest heart.

Our whole village is in mourning and distress! The stores this morning still remain closed. Such scenes as we have witnessed in the last 12 hours, may heaven forbid our ever seeing again.

We understand windows were broken by the explosion, as far as Salina. The noise was very plainly heard four miles east. The number of kegs of powder which exploded were about 15.

When we are brought to the reflection that all this distress has been brought upon us, by the hand of an INCENDIARY—a devil in human shape, we are disgusted and sick at heart, for poor human nature.

The alarm that powder was in the building was given, but with such a want of energy as to border on criminality.—Many supposed, also, that it was a mere trick of the incendiary.

Total number killed, 33—wounded 33.

From the St. Louis Atlas.

REMARKABLE PHENOMENON.

The Nashville Banner states that: "a shower of animal matter, like flesh and blood, had fallen in Wilson county, Tennessee. Gentlemen of high character state that the space covered by this extraordinary shower, is half a mile in length, and about seventy-five yards in width."

The editor says he has seen a specimen of this singular out pouring, and remarks that it has an odor like putrid flesh.

A letter from a physician near the scene to Prof. Troost, who has received an invoice of the new article, states that the writer gathered it with his own hands. He observes—

"The regular manner it exhibited on some green Tobacco leaves, leaves very little or no doubt of its having fallen like a shower of rain, and it is stated on the authority of some negroes only, to have fallen from a small red cloud, no other clouds visible in the heavens at the time. It took place on Friday last between 11 and 12 o'clock, about five miles N. E. of Lebanon. I have sent what I think to be a drop of blood, the other particles composed of muscle and fat, although the proportions of the shower appeared to be a much larger quantity of blood than of other properties.

POETRY.

For the Times and Seasons.

Lines addressed to Mrs. Mercy R. Thompson, the bereaved consort of the late Col. R. B. Thompson, deceased: of the City of Nauvoo, Ill.

BY MISS E. R. SNOW.

Fair mourner, I would gladly quell
Thy grief, and bid thy sorrow's rest:
But ah! I'm bound with sorrow's spell,
And grief is lab'ring in my breast!

While thou shalt shed the copious tear,
My tears with thine, would freely blend;
Thou hast to mourn a partner dear,—
The Muse, a patronizing friend!

That tone of pure poetic thought—
That rich effusions of the mind,
Which grac'd the truths, he sweetly taught,
Had with my feelings deeply twin'd.

And now, my lyre is all unstrung—
Its cords seem flutt'ring loose on air—
Its keys unnerved—is keenly sprung
With grief, the finger of despair!

Thou dost not weep, to weep alone!
The broad bereavement seems to fall,
Unheeded and unfelt by none:—
He was beloved—beloved by all.

But lo! what joy salutes our grief!
Bright rainbows crown the tearful gloom—
Hope, hope eternal, brings relief—
Faith, sounds a triumph o'er the tomb.

It soothes our sorrow—says to thee,
The Lord in chast'ning comes to bless—
God is thy God—he says he'll be
"A father to the fatherless."

Celestial glory beams around:
My grief subdued—my lyre again